

RELIGIOUS WORK IN THE COLONIES

DELEGATE CHAPPELLE TALKS OF LABOR OF HIS CHURCH.

American Prelate's Views—American Protection in the Philippines Means Liberty—No Tribute Will Be Exact from Those Who Differ in Faith, and Rights of Men to Worship According to the Dictates of Their Conscience Will Be Respected.

"Holland." In the Philadelphia Press.

While New York clergymen were taking advantage of the opportunity which Thanksgiving offered to express their views upon the momentous questions of the day, another clergyman, who had just arrived from Europe, was speaking informally, almost confidentially, to a few friends who called upon him at his hotel. His words were, it is possible to publish them entire, would have not only the authority which information and experience are able to give, but would also have official character, something which none of the New York clergymen possess.

For Archbishop Chappelle, of the Catholic diocese of Louisiana, who has just been appointed apostolic delegate to Porto Rico, and who is to bear the same relation to his church in Cuba, and probably to the church in the Philippines, has served as archbishop of a diocese which contains one of the remaining territories within the boundaries of the United States, and has made a special study of territorial, and even of colonial questions.

LEARNED AT ROME.

Furthermore, in his visit to Rome he was made acquainted with many things which it is presumed not even the administration at Washington knows, and in the month which he spent at Paris, whence he departed last week, he learned other facts which will be of the greatest value to him in the work he is speedily to take up in Porto Rico and Cuba.

The archbishop does not agree with those of his fellow-clergymen who see in the course of events nothing to give them hope but much to give them despair. He disagrees with Senator Hoar, with whom he is personally and pleasantly acquainted (for the archbishop was for some years rector of St. Matthew's church, in Washington, which all the diplomatic corps who were of the Catholic faith attended, in the opinion that the beginning of the destruction of the republic will be debated from McKinley's administration, if under that administration certain things with respect to the Philippines are done.

Archbishop Chappelle is convinced that under McKinley's inspiration everything will be done which will be for the benefit of the people of the United States and the peoples of those new countries which are to come under the protection of the American flag that can be done.

The archbishop accepts expansion as a thing determined, as something too late to be discussed. It is here, and he must, in his opinion, make the best of it, and the best of it is to accept everything that may redound to the honor and welfare of the United States and the progress and prosperity of those peoples who have recently come, or who are about to come, under our protection.

Archbishop Chappelle was summoned to Rome a few weeks after the protocol was signed by the representatives of the governments of the United States and Spain. He did not know why he was thus summoned. He arrived in Rome only a few days before the pontifical commission began its work in Paris. He was in Rome nearly three weeks. The pope received him, honored from him many things which the Vatican has been extremely anxious to know. Informally, he is inclined to infer that it was important to know in view of the new relation which the Catholic church in the Antilles and the Philippines is to enter into with respect to the civil authorities.

THE ARCHBISHOP IN PARIS.

From Rome the archbishop went to Paris. If he there saw the American peace commissioners, he deems it best to make no announcement of the fact, although he has personal acquaintance with all of them and even a friendship that is almost intimate with one or two. While in Paris the archbishop received a letter from the cardinal secretary of state, requesting him to remain in that city until he had received a communication from the Vatican.

A week later the communication came. On reading it the archbishop discovered that he had been appointed apostolic delegate to Porto Rico and to Cuba, and also that he had been placed in charge of the interests of the church in the Philippine Islands. He was not appointed apostolic delegate to the Philippines evidently, because Spain has not yielded her sovereignty in those islands, and he could not, therefore, in accordance with the custom or regulations, be officially designated there as the representative of the pope. It is a fair inference, however, that as soon as Spain cedes her sovereignty over the Philippines to the United States, Archbishop Chappelle will also be named apostolic delegate to the archipelago.

He has, therefore, precisely the authority within his office that Cardinal Sotoli had when he was sent to the United States. His authority is supreme, subject, of course, to the discretion and power of the Pope. He did not know that he was to be appointed to this office. He did know that it was deemed wise to place in such responsible post.

He is, therefore, the official representative of the pope, and of the church in Porto Rico and Cuba, and in all probability will be in the Philippines. He is an American citizen whom it is an inspiration to hear speak of our institutions, our impulses and who has serene faith in the conscience and the purposes of the American people, as a whole, and in the character of the influence which they will exert upon the new people who are to come within the sway of their influence.

FREEDOM OF RELIGION.

Archbishop Chappelle expects to spend a few months on the island, and he will then go to New Orleans to look after the interests of his diocese, and as soon as convenient thereafter will go to Porto Rico, and after the Spanish troops have departed from Cuba, will visit that island. Later he may go to the Philippines.

He feels the responsibility and the opportunity which his official character places upon him. He will have more influence with the people of Porto Rico and of Cuba, so far as moral influence and a good understanding of the purposes of the United States are concerned, than will the military governor of those islands.

His first duty, aside from the technical and official obligations relating to church affairs, will be, he says, to instruct the people of the Antilles in this fact which they do not at present fully understand, namely, that the United States, while it has no state religion, and under its constitution can have none, nevertheless is expressly pledged to protect every citizen in all his religious rights and to guarantee to him the fullest liberty to worship God after the manner which his conscience approves.

He will explain to the Catholics of Porto Rico and Cuba that they are as safe in their religious associations and responsibilities under the government of the United States as they would be under that of Great Britain or under that of Spain.

This government will impose no burdens upon them, upon their church, nor will it protect every citizen in all the United States, and the only burden of that kind are those which citizenship involves, obedience to law. There will be no taxing of churches or of church property for the benefit of the state, whereas, on the other hand, that property will receive the fullest protection which the power of the United States can give.

But aside from this, the archbishop is of the opinion that he can inform the people of Cuba and of Porto Rico, and all the Philippines with respect to the character of American institutions and the purpose of the American people better, probably, than any of the military officers, since he will go to those people clothed with the authority of the church and representative of the government of the United States.

NO TRIBUTE FROM CHURCH.

He will persuade them that they have nothing to fear, but everything to hope when they are under the protection of and are allied in such manner as may be deemed wise by congress to the United States. He means to persuade them that this government does not expect to exact tribute or revenue from them. That its only hope is, so far as revenue is concerned, that increasing trade relations may be of mutual benefit.

This government proposes to protect them in every right that its own citizens enjoy and to guarantee them all the blessings of civil and religious liberty. It will encourage them in the development of their own resources and it will aid them in all ways proper for government aid to be extended. Their future under such protection is in their own hands and it is only by their own efforts that the opportunity which is given them they themselves will be the chief sufferers.

The archbishop says that a great deal so far as early successes are concerned will depend upon the first organization. He hopes that some of the mistakes which were committed in our reconstruction era will be avoided. He believes that under proper organization, the economic, commercial and social advantages which can be made to flow from the new relation of these people will begin very soon to show themselves and will establish confidence both on the part of the people of the Antilles and of the Philippines and also on the part of the people of the United States.

The archbishop has no doubt that under wise guidance, prudent organization, statesmanlike handling of the questions which will be before this government, the benefits which will flow both to the people of the United States and to those recently under Spain's dominion will far surpass the expectations even of the most ardent supporters of expansion and will also do that much sooner than any of us now believe to be possible.

It will be his endeavor, therefore, to have all the steps taken wisely. He will use all his authority and influence in the Antilles to give the people there confidence in the purposes of the United States. He has abiding faith in the president and his administration and he has no doubt that congress will rise to the full measure of the statesmanship which the situation demands.

This, then, is the view as fully set forth as official obligations make possible of the clergyman who is not only to represent the supreme authority of his church, but also as an American citizen to teach these people what American citizenship is and what the inspiring purpose of the United States must be with respect to these new responsibilities, and his faith and courage and confidence in his country may be set beside the appalling and pessimistic and almost suspicious view which Dr. Parkhurst saw fit to give his hearers on Thanksgiving Day.

Sunday School Lesson for December 11.

Trying to Destroy God's Word.

Jer. XXXVI, 20-32.

BY J. E. GILBERT, D. D., LL. D., Secretary of American Society of Religious Education.

INTRODUCTION.—In the last lesson we learned how Josiah proclaimed the book of the Lord which Hilkiah found in the temple, and how he obtained counsel from Huldah, because of the nation's sin. One would expect that the warning of the prophets would lead to permanent reform, but Jehoiakim, Josiah's son, on ascending the throne, opposed the godly course of his father and sought to re-institute idolatrous worship. Jeremiah, the prophet, deeply distressed at this, caused Baruch to write a message to the king, which was to be sent to certain members of the court that their influence might be secured in its behalf. (Verse 11.) This procedure indicates that Jehoiakim was not kindly disposed toward the prophet, and accordingly, that he could not be freely approached. After changing names several times, the message came to the princes, those who were supposed to be near the king, and they dismissed Baruch, directing him to remain in some secret place unknown to anyone as a condition of safety. (Verse 18.)

CONCEALED.—As a further precaution to avoid the king's anger the princes hid up the roll of Jeremiah in "the chamber of Elishama the scribe," who had succeeded Shapan, the scribe in Josiah's time. (2 Kings, xxii, 8.) That was a very proper place for the document as the scribe was the legal custodian of all such matters. It may be assumed that he was a faithful servant, and that he would preserve what was thus committed to him. Moreover, the message acquired added force and sanctity. At first it was only the will of the prophet, acknowledged indeed to be a mouth-piece of God, but after its deposit in the chest with other sacred writings it acquired an official character and would be so regarded for ever after. Having thus laid away with the temple scrolls what had been written, the princes proceeded with some caution to the king, (verse 20) and made known the contents to him. By this act their influence were exerted to secure proper hearing—the influence of Jehoiakim, whom all regarded as a man of God, the influence of Elishama, who had filled Jeremiah's words; the influence of the princes, the helpers and advisers in the government.

BROUGHT.—On hearing the statement of the princes, Jehoiakim sent a man to fetch the roll (verse 21). There is no disclosure of the king's motive—whether he was prompted by curiosity or malice. The servant read and Jehoiakim and his princes listened, the latter standing reverently beside the king, as Luther would like to present when Stephen read the book of the Lord to Josiah, a few years before (2 Kings, xxii, 10). Only in the earlier instance it was the will of Moses that was heard while in the later case it was the word of warning from Jeremiah—the first showing that Israel must do to please God, the last showing what had been done to displease Him. It is probable that Moses was held in greater reverence, for he had been long dead, and the teaching of the nation was still living, and while Jeremiah was still living, and by his many bold and earnest words had aroused the animosity of evil men.

HIDDEN.—The destruction of the roll did not appease the king. In fact his anger was kindled, not merely against the message, but against the men who had proclaimed it. He considered to be trouble-some fellows even as Ahub regarded Elijah (1 Kings, xviii, 17.) Jehoiakim was so joined in his idols, so committed to his sinful ways, that every interference seemed to him to be impertinent and offensive. Accordingly three scribes were sent to copy the roll, and the king, and the two men who, above all others, should have been esteemed for their piety and for their disinterested efforts to save the nation from the impending ruin. But God did not forget his servants. It might have been proper in the execution of His purposes to suffer them to die as martyrs as John the Baptist did (Mark, vi, 27), for sometimes the blood of the saints serves the cause of righteousness more than their voices can, but in this case the roll was hidden away in safety, preserved by Jehovah for future usefulness.

ORDERED.—Jehoiakim and Baruch, in their retirement, were called to the palace by the king. They were ordered to reproduce what had been destroyed (verses 27 and 28). That must have been a comparatively easy task. Having written the document in the first place and read several times, it is probable that Baruch could have no trouble to recall it. If his memory failed Jeremiah might refresh him. Two men, well acquainted with a matter in which both were deeply interested, would be likely to forget very little. Besides, the Holy Spirit had inspired and guided the prophet in the first preparation (II Peter 1, 21), and it is generally be-

lieved that the impression thus made would be very vivid and long enduring, even as if graven upon the mind and heart. Surely that same Spirit would not be absent when, at His direction, the work of reproduction was attempted.

CONDENMED.—The act of Jehoiakim in burning the roll could not be passed over in silence. He had at the same time despised and rejected Jehovah. Jeremiah was instructed therefore to speak to the king concerning himself. Before the prediction pertained to the kingdom (verse 29), but now to the ruler. A fearful retribution awaited him (verses 30 and 31). He should be put to death, and his body should be cast out, exposed to the glaring sun's heat by day and to the frost by night, precisely what Jeremiah had foretold of him (Jer. xlii, 19), indicating the terrible character of the siege by which Jerusalem would be reduced. Furthermore, none of his posterity should succeed him on the throne of Judah, as had also been declared (Jer. xlii, 29). In short an ignominious end awaited him, as a condemnation from the Lord for his iniquity.

RESTORED.—Pursuant to the command of God just noticed the roll was re-written (verse 32), a complete copy added much other matter, probably of an historic or religious character. What became of the book? Some have thought that it was retained by Jeremiah, as part of the literature available in the companies of the prophets. Some have thought that it was laid up, as the first book was, in the custody of Elishama, to become thus a section in the sacred writings held by the priests. But we are not informed of its disposition. A more important question is, of what value was it? First, it was an abiding proof that the King was impotent in attempting to oppose the Almighty. Second, it proved that the word of the Lord endured (I Peter 1, 25). Third, for the time it served a high purpose as a witness against the nation and the king. Finally, it was afterward, when the captivity came, a proof that God had been faithful with His people (II Chron. xxxvi, 15).

REFLECTIONS.—Two points are of special interest in this lesson. First, there are degrees of guilt among the ungodly, and condemnation will be apportioned. Some arrive quickly at the height of impiety and presumption. Many act as if their outrages against the word of God could save them from its denunciations, or as if their irrational infidelity could invalidate and render the sacred oracles of none effect. Such persons should be openly opposed, whatever their station or abilities. Second, the Lord will protect those who are valiant for His truth until they "have finished their testimony," and then it is of small consequence by what method they are removed to their reward. They may therefore with much boldness and patience continue their good work, for God will honor those who honor Him, and in His own time He will bring to pass His glory through them, so that in the end it shall appear, that, though persecuted, they have not lived in vain (Dan. xii, 13).

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MANILA'S SPEEDWAYS.

Sights to Be Seen Along the Santa Lucia and Luneta.

The great show places of Manila are the Santa Lucia and the Luneta. These drives run from the Pacific river, along the sea front of the walled city, and then out across the immense open park-ground which separates the walled city from the suburbs of Ermita. They are practically one continuous road, but the mile that fronts the city walls is called the Lucia and the broader oval park-like extension is the Luneta. Rows of waving, stubby palms line the road, and the electric light poles line the borders throughout their entire length. In the old days these avenues were famous for their beauty and display. It is doubtful whether any other city in the Orient could rival them for brilliance and fashionability. The ocean view is also doubtful whether another drive exists which is so grim in tragic memories as the beautiful Luneta. Hundreds of Filipinos have been executed there. In the mornings the crowds of the Philippines gather to see the Philippine shot and the evening they would gather again to hear the music at the bandstand. But the war has stopped all of that. The Luneta became neglected as the insurgents kept advancing closer and closer to the borders of the city. The Spanish officials who had rebelled and murdered to their hearts' content were afraid to venture out at night beyond the walls of the city for fear of being assassinated by natives who hungered for revenge. Street lamps were put out at the corner of the walled city just where the Lucia merges into the broader Luneta, and the Spaniards never ventured beyond that barrier of railroad iron and sacks of earth. When the Americans took the city some days and days before the great Spanish war, they were themselves, but now they are again venturing out beyond the walls and the Santa Lucia is regaining something of its former glory.

In the evening when the sun is sinking behind the Maricel mountains the wealth and fashion of the Spanish Manila emerges from the gloomy streets of the walled city and shows itself in dress parade on the water front. All the soldiers who are prisoners of war also come out for a breathing spell. Carriages roll up and down and back and forth through the short length of the Lucia. Rows of other vehicles are drawn up along the edges, the occupants smoking and lazily watching the passing show. Pretty women, wearing hats and dressed in cool, refreshing white, look enchanting to one who has seen nothing but yellow and brown Malay girls all summer and whose experiences in young, barefooted Philippine ladies who smoke cigars and wear gauze waists with rags roseted around them. The surf rolls in long, curling ridges, the palm trees wave in the fresh evening air, the ships of the fleet lying out in the bay twinkle with lights and the Maricel mountains and Corregidor away to the west fade into purple shadows. When the full moon comes out it

lights up the domes and towers of the city and spreads a radiance of white across the bosom of the bay. The air is full of the music of crickets and grasshoppers, and the fragrance of flowers steals out of the verdure along the drive.

The Americans have taken little part in the showy display which comes each evening along the Santa Lucia. Occasionally a soldier in service-worn buff clatters along on a little Philippine horse, but there has been no general inclination to mix with the brilliant show on the avenue. Dr. Parroll, one of the surgeons of the First California, astounded the standards of the other evening by appearing on the Lucia driving a carriage four-in-hand with a driver and a pair of horses. The Americans have forbidden any one except the archbishop and governor general appearing behind a four-in-hand, the extent of the sensation which Dr. Parroll caused may be imagined. "Colonel," the judge advances, has a fine carriage and a pair of the few Americans who have contributed to the evening display on the Lucia.

At eight o'clock it is all over, for that is the dinner hour in Manila. The carriages gradually disappear from the number sidings of the old nose-covered walls, and at 8.30 hardly one remains. The Spanish soldiers still linger along the little benches until the hour comes for them to return within the walls, and then Lucia and Luneta are quiet. Only an occasional carrouffia rattles over the beautiful drive.

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Subordinate—You can't see the chief, gentlemen. He's got his theory quite ready to give out yet.—Chicago Tribune.

He Defends His Course.

Chief—If I give you some candy you might get the toothache, like you did last week.

Subordinate—Why, you got a toothache yourself from eating candy.

Chief—Well, mamma wouldn't want boys to eat with a toothache together.—Punch.

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